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The Arabic Loan Words into Sasak Language. Study of Sasak Religious Leaders In Aikmel Sub-District, East Lombok

الكلمات الدخيلة من اللغة العربية إلى لغة ساساك: دراسة حول آثار علماء ساساك السلفيين في منطقة أيكمائل بلومبوك الشرقية

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ABSTRACT

Purpose: This study investigates the integration of Arabic loanwords into the Sasak language in East Lombok's Aikmel sub-district, with a focus on the influence of the Salafi community. The aim is to analyze the implications of this linguistic phenomenon on the local Sasak-speaking community, particularly considering the Salafi community's impact. **Design/ methods/approach:** Employing a descriptive-qualitative approach, the research combines primary data from interviews and observations with secondary data analysis. The methodology involves organizing interview data and related information into thematic chapters, with an inductive exploration of Sasak-to-Arabic terminology and the environmental perspectives of group members. **Findings**: The investigation identifies 24 Arabic loanwords in the Sasak language, primarily attributed to the assimilation and Arabization efforts of the Salafis. The study finds that the incorporation of these loanwords notably enhances the understanding of divinity concepts among the Sasak Salafi community. This leads to improved comprehension of Arabic and a greater familiarity with Islamic terminology. Furthermore, the presence of Arabic loanwords has resulted in a linguistic shift, altering the grammatical structure and meaning of the Sasak language. **Research implications**: The research's significance lies in its examination of the dynamic interplay between language and religion. It highlights language's role as a medium for religious and cultural transmission, emphasizing the transformative impact of religious movements on local languages. These findings contribute to broader discussions on language evolution, cultural identity, and religious influence, offering valuable insights for linguists, cultural researchers, and religious scholars.

KEYWORDS:
Loanword, Arabic, Sasak, Salafi

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الملخص

تهدف هذه الدراسة إلى الكشف عن دمج الكلمات العربية الدخيلة إلى لغة ساساك في منطقة أيكمائل الفرعية بشرق لومبوك، مع التركيز على تأثير المجتمع السلفي لها. وهي تسلّط الضوء على تداعيات هذه الظاهرة اللغوية على المجتمع المحليّ الناطق بساساك وتحليلها، خاصةً في ظل تأثير المجتمع السلفي. ويستخدم هذا البحث منهجية وصفية-نوعية، حيث أنه يجمع بين البيانات الأولية من المقابلات والملاحظات وتحليل بياناتها الثانوية. وتتضمن المنهجية تنظيم بيانات المقابلات والمعلومات ذات الصلة في فصول ذات مواضيع محددة، مع استكشاف تفاعلي للمصطلحات من لغة ساساك إلى العربية ووجهات نظر أعضاء المجموعة. فتحدد الدراسة 24 كلمة عربية دخيلة إلى لغة ساساك، يُعزى الكثير منها إلى جهود الاستيعاب والتعريب الذي يقوم بها السلفيون. وتوصلت الدراسة إلى أن دمج هذه الكلمات الدخيلة تعزز بشكل ملحوظ في مفاهيم الألوهية بين مجتمع ساساك السلفي. ويؤدي هذا الأمر إلى تحسين فهم اللغة العربية ومزيد من الألفة بالمصطلحات الإسلامية. وكما توجد الكلمات العربية الدخيلة التي أدت إلى تحول لغويّ، تتغير بنية جُملها ومعانيها في لغة ساساك. وتكمن أهمية البحث في فحصه للتفاعل الديناميكي بين اللغة والدين. وكما أنها يسلط الضوء على دور اللغة كوسيلة للتواصل الدينيّ والثقافيّ، مؤكدًا على التأثير التحويلي للحركات الدينية على اللغات المحلية. وتسهم هذه النتائج في مناقشات أوسع حول تطور اللغة، والهوية الثقافية، والتأثير الديني، وتقدم رؤى قيمة للغويين والباحثين الثقافيين وعلماء الدين.

الكلمات المفتاحية: : كلمة ا لداخيلة ,عربي ، ساسك ، سلفي

1. Introduction

Lombok's society is increasingly open to outside cultural influences. One of the influences is in the field of language, where the Sasak language on the island of Lombok tends to be abandoned by its speakers[1][2]. Foreign languages have a lot of

[1] Sugianto Sugianto and Muhammad Hasby, "Social Class and Language Variations among Speakers of Sasak to Avoid Endanger Language," *EDU Journal - English Department of UMMU Journal* 2, no. 1 SE-Articles (December 2022), https://doi.org/10.52046/edu.j.v2i1.1336.

[2] Ni Made Dhanawaty et al., "Language and Social Identity: Language Choice and Language Attitude of Diaspora Communities in Bali," *Pertanika Journal of Social Sciences and Humanities*, 2020.

influence on the level of Sasak language vocabulary, one of which is Arabic, The large number of Arabic vocabulary used in the Aikmel sub-district of East Lombok, especially among Salafi people, can occur both spontaneously and from the teaching process. So far, research on loanwords has only been reviewed on linguistic changes, including phonetic changes from Arabic to Javanese, morphological and phonological changes to Arabic loanwords in Sundanese, and lexicographic reviews[3]. Then changes in meaning or semantics[4], and the focus of semantic studies in a novel[5]. Furthermore, previous research on loanwords was reviewed based on the factors that influenced[6][7]. Previous studies on loanwords tended to study language loanwords based on linguistic processes alone. This article was written to cover the shortcomings of previous studies, which have not examined language loanwords from the perspective of a group's influence.

The purpose of this study is to cover the shortcomings of previous studies by examining Arabic loanwords in the Sasak language that arose due to the influence of the Salafis in the Aikmel sub-district, East Lombok, the influencing factors, and the impact caused by the Arabic loanwords in the Indonesian language. Sasak in Aikmel district, East Lombok. In previous research, no research has been found that links the phenomenon of Arabic absorption words into Sasak with a background of Salafi community groups. Therefore, researchers are interested in studying Arabic loanwords in the Sasak language which are influenced by Salafi people. The Salafis have considerable influence, especially at the linguistic level in the Aikmel sub-district, East Lombok.

The existence of loanwords that occurred in Aikmel, East Lombok, led to the Arabization process carried out by the Salafis. Arabization is a form of absorbing foreign elements in the form of terms or vocabulary that enters Arabic, which will then lead to the emergence of new meanings[8]. Contextually, what is meant by Arabic, is both in the form of culture and Arab society. One of the impacts of Arabization is a shift in language[9]. The existence of the Sasak language in the Aikmel sub-district of East Lombok has decreased and is gradually being replaced by Arabic. This is because the Salafi community applies these borrowed words to their daily

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[3] Raodhatul Jannah dan Herdah. "*Kata Serapan Bahasa Arab Dalam Bahasa Indonesia: Pendekatan Leksikografi*," AL-ISHLAH Jurnal Pendidikan Islam 20, no. 1 (2022)

[4] Afjalurrahmansyah. "*Bahasa Arab Dalam Bahasa Indonesia (Analisis Kritis Terhadap Perubahan Makna Kata Serapan Bahasa Arab)*," Jurnal Diwan, 4, no. 1 (2018)

[5] Rizka Abri Pradani dan Sudarmini "*Kata Serapan Bahasa Arab Pada Novel Bidadari Bermata Bening Karya Habiburrahman El-Shirazi*", Jurnal Seranai Bahasa Indonesia 19, no. 2 (2022)

[6] Sry Wahyuningsih, dan Nurul Zuhriyah, l. "*Analisis Serapan Bahasa Arab Terhadap Bahasa Bima,*" Al-Af'idah: Jurnal Pendidikan Bahasa Arab dan Pengajarannya, 2, no. 2 (2018)

[7] Padraic Monaghan and Seán G. Roberts, "Cognitive Influences in Language Evolution: Psycholinguistic Predictors of Loan Word Borrowing," *Cognition*, 2019, https://doi.org/10.1016/j.cognition.2019.02.007.

[8] Dr. Shatha Jassim Hadi, "The Arabized and the Intruder in Al Muheet Dictionary by Al Fayrouzabadi," *International Journal of English Literature and Social Sciences (IJELS)* 5, no. 6 SE-Articles (December 2020).

[9] Abeer Obeid Al-Shbiel, "Arabization and Its Effect on the Arabic Language," *Journal of Language Teaching and Research* 8, no. 3 (2017).

conversations. Based on the description above, the researcher is interested in studying what are the loanwords of Arabic in the Sasak language and what are the factors that influence them. With a research focus on Kembang Kerang and Bageknyaka villages, Aikmel sub-district, East Lombok.

2. Method

This research is a qualitative descriptive research based on primary data and secondary data. Primary data were obtained from observations and interviews in the Aikmel sub-district, East Lombok. The data needed is the form of Arabic absorption words into the Sasak language, the factors of the occurrence of Arabic absorption words into the Sasak language, and the impact of Arabic absorption into the Sasak language. Then, secondary data is in the form of references from readings or literature studies regarding borrowed words. The sources in this study are Salafis and local community leaders. In determining the sources, both religious leaders and community leaders are residents of the Sasak tribe who live in East Lombok. So that the data obtained can be accounted for its validity.

The research process started with desk reviews, observations, and interviews with Salafi figures in the Aikmel sub-district of East Lombok, which lasted for three months. Before the field research was carried out, the researcher collected various secondary data, namely a literature review, to explain the forms of borrowed words. Observations were carried out by observing Salafi figures and people in the Aikmel sub-district, East Lombok, where the phenomenon of borrowed words found in the Aikmel sub-district, East Lombok, can be directly observed. Then, reduce the absorption word data by selecting all the data that contain Arabic absorption words in the Sasak language; these data are then categorized according to their form.

Data analysis begins with the collection of data obtained during interviews, and also from various sources of literature related to this research; then, from the data that has been collected, the researcher will describe it in text form, after which it will be categorized in their respective chapters. This can also be done inductively by studying words from Sasak to Arabic and perceptions of environmental issues by certain figures in the group.

3. Result and Discussion

A. The loanwords from Arabic to Sasak

Based on the data that has been found from the observation process at the research location, namely in the villages of Kembang Kerng and Bageknyaka, Aikmel sub-district, East Lombok district, 24 words have been obtained which are Arabic absorption words into the Sasak language. Of the 24 loanwords, they are reclassified into 3 types of loanwords, namely loan words, loan shifts, and loan blends. There are 15 words included in the loan word type, five words included in the loan shift type, and four words included in the loan blend type.

The results of the analysis of the types of Arabic absorption words into the Sasak language are as follows.

1. **Loan Word**

As for Arabic loanwords for Sasak in Kembang Kerng and Bageknyaka villages, Aikmel sub-district, East Lombok district, there are 15 loanwords that are included in the type of loan word or total absorption, including:

No.	Loan word	Equivalent in Sasak	The use of loan words in the Sasak language	Meaning in English	The meaning of the sentence in English
1.	Walimah	Begawe	*'Mbe taok te walimah jemak?'*	wedding ceremony	Where is the wedding tomorrow?
2	Hammam	Jeding	*'jemak jelo jumat te bersiq hammam ndih'*	Bathroom	Tomorrow on Friday we clean the bathroom
3	Ammi	Amaq saiq	*'piran ite aning bale ammi?'*	uncle	When do we go to uncle's house?
4	Zaujah	Seninaq	*'mbe zaujah de? kan ndek ne milu'*	wife	Where's your wife? Why not come with you?
5	Majlas	Mengkela	*'mbe taok te bermajlas si bagus?'*	eating together	Where should the meal be eaten?
6	Idam	Jangan, kandoq	*'luek lalok ne idam te bermajlas'*	Side dishes	There are a lot of side dishes at this meal
7	Khitbah	Sorong serah	*'jemak jelo ahad agus gin kete khitbah'*	engageme nt	Tomorrow Sunday Agus will come here to apply
8	Rihlah	Pelesir	*'mbe te aning rihlah jemak akhi?'*	holiday	Brother, where are we going on holiday tomorrow?
9	Mukafaah	Upaq	*'teh te bait mukafaah lek kantor'*	salary	Let's take a salary at the office

10	Rab	Nenek kaji	*'Allah si bekuase si pinak alam semeste'*	god	Allah is the almighty who has created this universe
11	Tafaddhol /faddhol	Silaq	*'Tafaddhol ustadz bauk de cobak juluk'*	please	Please ustadz you first try it
12	Afwan	Ampurayang	*'Afwan akhi, jemak ana ndek bauk milu'*	sorry	Sorry brother, I can come tomorrow
13	Khair	Solah	*'alhamdulillah, khair kabar ana*	I'am fine	Thank God I'm fine
14	Ma'had	Pondok pesantren	*'piran tulak jok ma'had?'*	Islamic boarding school	When did you return to the boarding school
15	Ana	Tiang	*'ana lek pom bensin ne anti semendak'*	I/I'm	I'm at the gas station, wait a minute

Data 1

Data 1 shows the word '*walimah*' as an Arabic loan word in the Sasak language. The term '*walimah*' or وليمة means a wedding. In the equivalent of the Sasak language, '*walimah*' is defined as '*begawe*' or a wedding ceremony. However, for the Salafi community in the Aikmel sub-district, which speaks Sasak, the term *begawe* is no longer applied and has been replaced with *walimah*. The term does not change its meaning and spelling.

Data 2

Data 2 shows the word '*hammam*' as an Arabic absorption word in the Sasak language. In Al-Munawir's dictionary, the term '*hammam*' or حمام means bathroom. In the equivalent of the Sasak language, 'hammam' is defined as '*jeding*' or bathroom. However, for the Salafi community in the Aikmel sub-district, who speak Sasak, the term *jeding* is no longer used and has been replaced with *hammam*.

Data 3

The loan word shown by data 3 is ''ammi' which is a loan word from the Arabic word عمي, which means 'my uncle' . In the Sasak language, ammi means

'*amaq saik*' or uncle. However, among the Salafi people in Kembang Kerang and Bageknyaka villages, Aikmel sub-district, the term amaq saik is rarely used, and replaces it with the term ammi. The use of the term ammi in Salafi society does not change its meaning and pronunciation.

Data 4

The word '*zaujah*' is a loan word from the Arabic زوجة which means 'wife'. The term *zaujah* in the Sasak language is the same as '*seninaq*' which also means wife. The term *zaujah* is used at the level of the Salafi community in the Aikmel sub-district. Then it makes the term '*seninaq*' or 'wife' rarely used in the Sasak language. Therefore, in data 4, it is included in the type of loanword loanword because it is absorbed in its entirety and does not change its meaning or pronunciation.

Data 5

The loan word shown by data 5 is '*majlas*' which is a loan word from Arabic, namely مجلس which means 'eating together' (according to Al-Munawir's dictionary). In the equivalent of the Sasak language, *majlas* means 'to manage', namely eating together. However, in the Salafi community in the villages of Kembang Kerang and Bageknyaka, Aikmel sub-district, the term *mengkela* is rarely used and replaced with the term majlas. The use of the term *majlas* in Salafi society does not change its meaning and pronunciation.

Data 6

Data 6 shows the loan word '*idam*', which is a loan word from Arabic (إدام) which means 'side dishes'. The term craving in the Sasak language is '*kandoq*', which also means side dishes. The term *iidam* is commonly used at the level of the Salafi community in the Aikmel sub-district. Then the term 'kandoq', which is a Sasak language that means 'side dishes', is rarely used.

Data 7

Then, from data 7, it is shown that the absorption word 'khitbah' is a loan word from Arabic خطبة, which means 'proposal'. In the equivalent of the Sasak language, khitbah means 'shove surrender' which means to propose marriage. However, in the Salafi community in the villages of Kembang Kerang and Bageknyaka, Aikmel sub-district, the term sorong seeah is rarely used, and replaces it with the term khitbah. The use of the term khitbah in Salafi society does not change its meaning and pronunciation.

Data 8

In data 8, the word '*rihlah*' is a loan word from Arabic رحلة which means to travel. The term rihlah in the Sasak language is 'plesir' which also means taking a trip for a vacation. The term *rihlah* is used in the Salafi community in the Aikmel sub-district. Then use makes the term 'joy' rarely used by these people.

Data 9

The loanword shown by data 9 is '*mukafaah*', which is a loan word from Arabic, namely مكافعة, which means 'salary'. '*mukafaah*' in the Sasak language is '*upaq*', which means salary or wages. However, in the Salafi community in the villages of Kembang Kerang and Bageknyaka, the Aikmel sub-district, the term *upaq* is rarely used, and replaces it with the term *mukafaah*.

Data 10

The word 'Rabb' is a loan word from Arabic which means God. The term Rabb in the Sasak language is the same as 'neneq kaji', which means the mention of God. The Salafi people in the Aikmel sub-district have no longer used the term Grandma Kaji to refer to their God because this term is inappropriate for the name of Allah SWT.

Data 11

The loan word shown in data 11 is '*tafaddhol*' which is a loan word from Arabic, namely تفضل, which means 'please'. In the Sasak language, *tafaddhol* means 'silaq' or please. However, among the Salafi people in the villages of Kembang Kerang and Bageknyaka, Aikmel sub-district, the term *silak* is rarely used and replaces it with the term *tafaddhol*. The use of the term *tafaddhol* in Salafi society does not change its meaning and pronunciation. That way, data 11 includes loanword loanwords.

Data 12

Data 12 shows the loan word '*afwan*', which is a loan from Arabic (عفوا) which means 'apologize'. The term *afwan* in the Sasak language is '*ampurayang*', which also means to apologize. The term afwan at the Salafi community level in the Aikmel sub-district is commonly used. Then the term 'ampurayang' which is a Sasak language which means 'apologize', is not used. Therefore, in data 12, it is included in the type of loanword absorption word because it is absorbed in its entirety and does not change the meaning or spelling.

Data 13

Data 13 shows the loan word 'khair', which is a loan from Arabic (خير),

which means 'good' or 'good news'. The term khair in the Sasak language is 'solah' which also means good. The term khair is commonly used at the level of the Salafi community in the Aikmel sub-district. Then the term 'solah' which is Sasak language which means 'good/good news' is not used. Therefore, in data 13, it is included in the type of loanword because it is absorbed in its entirety and does not change the meaning or spelling.

Data 14

Then data 14 it shows the loan word 'ma'had' which is a loan word from the Arabic معهد which means 'Islamic boarding school'. In the equivalent of the Sasak language, ma'had means 'cottage' which means to propose marriage. However, among the Salafi people in the villages of Kembang Kerang and Bageknyaka, Aikmel sub-district, the term *pondok* is rarely used and replaces it with the term *ma'had*. The use of the term ma'had in Salafi society does not change its meaning and pronunciation. Thus, the absorption word is classified in the type of loanword.

Data 15

Data 15 shows the word 'ana' as an Arabic loan word into the Sasak language. The term 'ana' or أنا means 'I'. In the equivalent of the Sasak language, 'ana' is the same as 'pole'. However, among the Salafi people in the Aikmel sub-district who speak Sasak, the term pole is no longer used and has been changed to ana. The term does not change its meaning and spelling. Thus, the word 'ana' is included in the loanword type.

2. Loan Blend

As for Arabic loanwords for Sasak in Kembang Kerang and Bageknyaka villages, Aikmel sub-district, East Lombok district, there are 4 loanblend or mixed loanwords, including:

No.	Loan word	Equivalent in Sasak language	The use of loanwords in the Sasak language	Meaning in English	The meaning of the sentence in English
1	Bejumat	Jum'atan	'*bejumat lek markaz'*	Friday prayers	Come on, let's go to the mosque
2	Udhu'	Ngulu	*'becat wudhu kamat karing semendek ne'*	ablution	Come on, ablution immediately, it's time for iqamah
3	Betakziah	belangar	*"jam pire telalo betakziah?"*	mourning	What time do we go for

					mourning?
4	Qahwa	Kupi	*'mbe taok te beli qahwa si bagus?'*	Coffee	Where do we buy quality coffee?

Data 1

Data 1 in the table above shows the loan word 'bejumat'. The loan word is an loan type of loan blend in which there are elements from the Sasak language and elements from a foreign language or Arabic. The equivalent of the Sasak language in the term 'bejumat' is jumatan while in Arabic it is 'jumuah' which means 'Friday'. In this case, the equivalent in the Sasak language is also an loanword originating from Arabic, namely 'Jumuah', then absorbed by Indonesian to become 'Friday' which means Friday and includes a noun or noun. Then it was absorbed back into the Sasak language by adding the suffix -an ¬ to the word 'Friday' and becoming a verb which means 'Friday prayer'. The use of the word 'bejumat' raised by the Salafi community has replaced the term from the Sasak language in general, 'jumatan'.

Data 2

Data 2 shows the loan word 'Udhu' which is an Arabic loanword 'Wudhu' (in Al-Munawir's dictionary). This loanword is included in the type of loan blend because the word structure does not match the structure of the Arabic term. The word 'udhu' has a consonant /w/ removed from the original word 'wudhu'. In both Arabic and Sasak languages spoken by the Salafis, ablution orudara both mean washing the limbs with water. In Salafi society, the term 'ngulu' is almost not spoken, even to young children who are still in the process of learning to speak, they are taught to say 'udhu' or 'wudhu', not ngalu.

Data 3

The word 'betakziah' in data 3 shows the absorption of loan blend from Arabic. It is called a loan blend because the structure of the word does not match the pattern in Arabic. The word 'betakziah' has undergone an affixation process, namely the addition of the prefix be- so that it has changed the pattern of the word 'takziah'. However, this does not change its original meaning both in Arabic and in the Sasak language used by Salafi people, which means visiting family or relatives who have died. The equivalent of the word betakziah or takziah in the Sasak language in general is belangar. However, the word belangar is no longer used in the Salafi community in Aikmel District and now the term 'betakziah' is often used.

Data 4

Data 4 shows the loan word 'Qahwa' which is an Arabic absorption of the word 'Qahwah'. This absorption word is included in the loanblend type because in that word the word structure does not match the structure of the Arabic term. The word ''qahwa' has a consonant /h/ at the end of the word, from the original word 'qahwah'. In Arabic and Sasak language spoken by Salafi people, qahwa or qahwah both mean coffee nouns. The equivalent of qahwa in the Sasak language is kupi, but the term kupi is rarely used by people among Salafis.

3. Loanshift

Of the 1 Arabic loanwords for the Sasak language, there are 5 loanwords that are included in the type of loanshift or loanshift, including:

No.	**Loanword**	**Equivalent in Sasak language**	**The use of loanwords in the Sasak language**	**Meaning in English**	**The meaning of the sentence in English**
1	Sunnah	Sunah	'*piran aji nasri tame sunnah?'*	Deeds that if done will get a reward, if not done do not get sin	When did Hajj Nasri enter the sunnah?
2	Bakarah	Selamat tamat ngaji	'*jemak salsa gin baqarah ndak lupaq datang'*	The celebration of completing the recitation of the Koran	Tomorrow Salsa wants to hold a celebration event because she has finished reading the Qur'an, don't forget to come.
3	Markaz	Masjid	'*nengke je bagus markaz wah ne renovasi'*	Mosque	Now our mosque is good, because it has been renovated
4	Berkat	Kelembok	'*ne berkat jauk dua beng anak antum ndah'*	Party dishes	Bring two party dishes, yes, give them to your child too
5	Antum	Side	*'antum bejuluk abu,nengke ite*	you	You go first, I'll follow later

mudian'

Data 1

Data 1 shows the loan word 'Sunnah' which comes from Arabic, namely سنة. The word 'Sunnah' in Al-Munawir's dictionary means a smooth and easy path. However, the average person who lives in Aikmel sub-district, East Lombok interprets the term 'Sunnah', which is a designation for Salafi people because Salafi people claim that they are Sunnah, not Salafi. Therefore, the mention of the term Sunnah in the Aikmel sub-district community is included in the homonym loanshift.

Data 2

Data 2 shows the loan word 'Baqarah' means cow which is also one of the names of Surahs in the Qur'an. In the Salafi community in Aikmel sub-district, 'Baqarah' refers to a thanksgiving event for someone who has just finished reading the Koran. The word Baqarah in Arabic and Baqarah which is mentioned by the Salafi community in Aikmel sub-district, have the same pattern of word structure, but have different meanings. Therefore, in data 2 it can be classified into Homonymous loanshift.

Data 3

Data 3 shows the loan word 'Markaz', which is an absorption word that comes from Arabic. The *markaz* means the mention of a police post or an office. As for the markaz used by the Salafis in the Aikmel sub-district to refer to the building of the large Salafi mosque located in the village of Bageknyaka. In fact, the Sasak people in general also call mosque buildings as mosques, but the difference lies in the designation of the Salafi people who refer to the large Salafi mosque building. So because of that, the loanword shift is included in the homonym loanshift, because the meaning of the absorption language is different from the meaning of the original language.

Data 4

The loan word 'Blessing' is a loan word that comes from Arabic. This absorption word is a type of loanshift loanword in which the word structure is different from the original Arabic, and the meaning also changes. The Sasak equivalent of the term 'blessing' is kelembok. In this case, the equivalent in the Sasak language is also an loanword originating from Arabic, namely 'Barokah', then absorbed by Indonesian into 'makanan pesta' which means delicious. Then it is absorbed back into the Sasak language by changing the consonant /h/ to /t/ at the end of the word so that becomes the word 'blessing' and changes its meaning to become food for celebrations that can be brought home. The use of the word 'blessing' raised by the Salafi community has replaced the term from

the Sasak language in general, 'kelembok'.

B. Factors Causing the occurrence of Arabic loanwords into the Sasak language

1. Understanding

a. Arabic is the best language and the religious language of Islam

Almost all the languages in the world are not spared by loanwords from Arabic[10]. The Arabic absorption vocabulary spreads to various languages, both the national language of a country and regional languages, even though there are only one or two kinds of words. For example, in Indonesia, until now the number of absorption words originating from Arabic has reached almost 3,000 vocabularies and the Arabic loanwords used in the Acehnese language amount to more than 700 vocabularies.

Arabic is the religious language of Islam. This is because the Al-Quran, Hadith, and books from the Islamic religion all use Arabic[11]. If someone wants to study the Al-Quran, Hadith, or books, it will be easier if someone can speak Arabic. Allah has chosen Arabic as the language of the most noble holy book, namely the Koran. Meanwhile, everything related to the Koran will be a noble thing.

In this regard, quoted from Imam Syafi'i's statement, namely "Arabic is a language that is very broad and has the most pronunciations, so that no one can perfectly master all fields of knowledge, except the Prophet Muhammad SAW."

b. Teaching Arabic to Salafi children

Childhood is a time when a person really needs language acquisition[12]. The Arabic language taught within the family aims to introduce basic Arabic, which is the language used in everyday life[13]. Apart from being within the family circle, children are also taught Arabic in the Al-Quran Educational Park or TPA which is devoted to learning Arabic with the aim of enriching children's knowledge of Arabic.

These Salafi doctrinal efforts can also be found in formal education forums, such as in Elementary Schools (SD), Junior High Schools (SMP) as

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[10] Alan S. Kaye, "Arabic," in *The world's major languages*, 3rd Editio (Britania Raya: Routledge, 2018), 577–94.

[11] Mahyudin Ritonga et al., "Analysis of Arabic Language Learning at Higher Education Institutions with Multi-Religion Students," *Universal Journal of Educational Research*, 2020, https://doi.org/10.13189/ujer.2020.080960.

[12] Miguel Pérez-Pereira dan Gina Conti-Ramsden, *Language Development and Social Interaction in Blind Children*, *Language Development and Social Interaction in Blind Children*, 2019, https://doi.org/10.4324/9781003019756.

[13] Akmaliyah et al., "Child-friendly teaching approach for arabic language in nn indonesian islamic boarding school," *International Journal of Language Education*, 2021, https://doi.org/10.26858/IJOLE.V5I1.15297.

well as High Schools (SMA) which require every student to speak Arabic. Salafi-based Islamic boarding schools and Islamic boarding schools apply Arabic as the main language so that students and santri can master Arabic well[14]. This is based on surah Al-Qamar verses 17, 22,32 and 40 which reads "And indeed, we have made the Al-Quran easy for warning, so is there anyone who wants to take lessons?" which means if the language in the Al-Quran is easy to memorize and understand, as well as the language used, namely Arabic which is easy to understand and learn.

2. Arabization

The loan words in the villages of Kembang Kerang and Bageknyaka were influenced by the Arabicization process carried out by the Salafis. In terms of language, the Salafis greatly glorify Arabic[15]. From this view, the Salafis will be more motivated to speak Arabic. In the village of Kembang Kerang, the guardians of the students were very enthusiastic if their children were taught to speak Arabic, they even agreed more if Arabic was applied in learning activities, rather than using Sasak. From this, Sasak Salafi children will get used to using Arabic in their daily lives.





In terms of dress, the Sasak Salafi community encourages women to wear the veil or niqab, which is one of the Arab culture's dress codes. As for the way men dress, it is recommended to wear a robe or bisht, which is a long cloth typical of Arabs worn by men.

B. The impact of the loan words Arabic into the Sasak language

1. Positive impact

a. The amelioration of the concept of divinity

Arabic loanwords in the Aikmel sub-district have now had a positive impact on the transformation of a better connotation of the concept of divinity in the

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[14] Sakinah Saklaili dan Rengga Satria, "The Existence of an Integrated Salafi-Based Islamic School in Padang City," *EDUMALSYS Journal of Research in Education Management*, 2023, https://doi.org/10.58578/edumalsys.v1i2.1688.

[15] Osama Khaled Mohammed Hammad, "Arabic Is Not Mankind's First Language: An Analytical Study," *International Journal for Arabic Linguistics and Literature Studies*, 2022, https://doi.org/10.31559/jalls2022.4.3.2.

Sasak people.

Before the existence of Arabic loanwords in the Sasak language, the Sasak Salafi people in the Aikmel sub-district used the Sasak language which sometimes in terms of its meaning was very different from something that existed, for example in the mention of "Allah or Rab", people used the vocabulary of the Sasak language, namely "Neneq Assess". When examined more deeply, the term Neneq Kaji originated at a time when people did not yet recognize God as monotheism. Neneq is interpreted by the Sasak people as a substance that rules over the entire universe and is not intended to refer to elderly people. However, for the Sasak Salafi community, the term "Neneq Kaji" is inappropriate for the designation of Asma Allah SWT. Therefore, the Sasak Salafi people in the Aikmel sub-district use the term from the Arabic loanword, namely Allah or Rab. Because of these problems, the absorption of Arabic words into the Sasak language plays a positive role in mentioning the connotation of the concept of monotheism for the better[16].

b. Make it easy for the Sasak people to understand Arabic

Considering that the Arabic language is highly respected by the Sasak Salafi community in the Aikmel sub-district, with this loanword, the community will feel greatly benefited in the process of learning Arabic. The absorption of Arabic into the Sasak language can be a means to familiarize people with Arabic, which will then make it easier for people to understand religion, both in the Al-Quran and Hadith. Apart from religious knowledge, Sasak people can also more easily understand Arabic culture, such as Arabic-language literature and art.

c. Communities Close to Religious Language

Islam is very closely related to Arabic, because Arabic is the language used in the Al-Quran and the language of the Prophets. From this loanword, people will gradually use Arabic in their daily activities, thus the Sasak Salafi community will increasingly love and be proud of Arabic. This impacts on people's familiarity and closeness with the language of religion, namely Arabic. Borrowed words from Arabic in the Sasak language which are related to terms of the Islamic religion can help the Sasak people to get closer to the teachings of Islam.

2. Negative Impact

a. The occurrence of a shift in the Sasak language

[16] Dedy Wahyudin Sanusi, "The Genealogy Of Moderate Islam In The Sasak People's Religious Experience," *Khazanah: Jurnal Studi Islam dan Humaniora* 20, no. 2 SE-Articles (Desember 2022): 245–62, https://doi.org/10.18592/khazanah.v20i2.6524.

With the loanword of Arabic words into the Sasak language, it has a negative impact on the Sasak language level. Even though Arabic has a position far above the Sasak language, as a society with Sasak ethnicity it is appropriate to maintain the Sasak language. If the use of this loan vocabulary is not reduced or even spreads to the wider community, it can be predicted that the Sasak language will become extinct which will then have an impact on Sasak culture. Thus the Sasak culture will fade, the characteristics of the Sasak people will be shifted, the next generation will be lost if the Arabic language is glorified in the land of Sasak.

b. Changes in Grammatical Structure in the Sasak Language

The loanwords in the villages of Kembang Kerang and Bageknyaka have an impact on changes in grammatical structures in the Sasak language. This is caused by the difference between the sentence structure of the Arabic language and the sentence structure of the Sasak language. The negative impact of the loan of Arabic into the Sasak language is the disruption of the structure of the Sasak language caused by differences in sentence patterns between Arabic and Sasak.

c. Shift in Meaning in Sasak Language

The shift in some of the meanings of the vocabulary that occurs is influenced by the presence of Arabic loanwords in the Sasak language. This shift in meaning is due to the adjustment of Arabic in Sasak. For example, the word 'side' in the Sasak language means 'you', but in the Salafi community in Aikmel sub-district the word 'you' actually uses an absorption word from the Arabic 'antum' which means 'you'. This causes a shift in meaning caused by pronunciation habits among Salafis.

4. Discussion

This paper has found that the absorption of Arabic into the Sasak language has caused a shift in terms in the religious tradition of the Sasak tribe. The factors for the absorption of Arabic occur as a result of the existence of Salafi understanding among the Ulama of the Sasak tribe, namely by the existence of arabization, as well as the understanding that says that Arabic is the best language, and also by the factor of learning Arabic.

The loanword of Arabic into the Sasak language has actually existed along with the entry of Islam into this area. However, there is a difference in loanword of Arabic when the absorption of Arabic brought by the Salafi group tends to be like formal Arabic. This is suspected by the Arabic speakers from the Salafi community who, on average, speak the formal language on a daily basis. Such as the language used daily in Islamic boarding schools, as well as Arabic-based schools and campuses. Meanwhile, absorption words on the island of Lombok in general are borrowed

words that are not much different from Arabic loanwords in Indonesian, which of course have undergone many adjustments. So that the absorption of Arabic into the Sasak language in the village of Kembang Kerang has become something that is familiar and familiar because of the frequent use of this borrowed word by the Salafi community.

This paper is different from previous studies which tend to look at the absorption of Arabic in its linguistic aspect and with basic objects, such as literary works. On the basis of the discovery of forms of language absorption into the Sasak language, this paper recommends several things for the preservation of the Sasak language. First, it is necessary to teach Sasak language to school children with the aim of maintaining the regional language for early childhood. Second, the active involvement of language institutions, such as the Lombok Regional Language Institute in the codification of the Sasak language, both in the form of printed and online dictionaries in order to preserve the local language and culture.

5. Conclusion

Based on the findings that the researcher obtained and the discussion above, the researcher can draw several conclusions regarding Arabic loan words into the Sasak language among Salafis in Aikmel sub-district, East Lombok are divided into three, namely loan words, loan shift (advanced loan words), and loan blend (hybrid). The influence of the presence of Arabic loanwords in the Sasak language is firstly due to the understanding of the Salafis, namely that Arabic is the best language as well as the Islamic religion, then the teaching of Arabic to Salafi children. Then the second is because of the Arabization of the Salafis. The positive impact is that Arabic loan words in the Sasak language provide amelioration to the concept of divinity, then makes it easier for the Sasak Salafi community to understand Arabic, and makes the community close to the language of the Islamic religion. Furthermore, the negative impact of the presence of Arabic loan words in the Sasak language is a shift in the Sasak language, then a change in grammatical structure at the Sasak language level, and a shift in meaning in the Sasak language.

This research provides a new perspective on The Arabic Loan Words in the language of inland tribes in Indonesia. The strength of the research is the use of Arabic language as a means of learning about Islam among the Sasak tribe. This is an alternative model that functions as an effective approach for learning/introducing Islam among rural communities.

However, it is important to note that the scope of this research is limited to a Study of Sasak Religious Leaders In Aikmel Sub-District, East Lombok. This means that these findings cannot be used as a reference to explain the success of using Arabic for Islamic teaching in rural communities on a wider scale. Based on these limitations, further research is needed, taking into account comparative aspects between locations, and wider community religious beliefs

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